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Usul as-Sunnah

Foundations of the (Prophet's) Way
(peace and blessing of Allah be upon him)

أصُوُلُ السُنَّة

الإمَامْ أبي بكر عبد الله بنْ الزبير الحمْيدي(ت 219 هـ)

Imam Abu Bakr Abdullah ibn az-Zubair al-Humaidi (d.219H)

Translation, Foreword and Notes by
Abu Salman Deya ud-Deen Eberle
ترجمة وتقديم وتعليق
أبو ســـلمان ضياء الدين ابرلي

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بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلاة والسلام على رسوله المصطفى الأمين
وآ له وصحبه ومن أتبعهم بإحسان إلى يوم الدين

In the name of Allah Most Beneficent Most Merciful
All praise is for Allah the Exalted and may the peace and blessings of Allah be upon His Messenger Muhammad and his family and companions and all those who follow them and their way until the Day of Resurrection

Translator's Foreword

All praise belongs to Allah. We praise Him, seek His Aid and His Forgiveness and we seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguides none can guide thereafter. I bear witness that there is no god except Allah (nothing has the right to be worshipped except Him), who is alone without partners. I bear witness that Muhammad is His slave and Messenger.

"O you who believe! Fear Allah as He should be feared and die not except that you are Muslims." (3:102)

"O Mankind! Fear your Lord, Who created you from a single soul (Adam) and from him created his partner (Eve) and from them both sent forth and

scattered many men and women. So fear Allah through whom you demand your mutual rights and by the reverence of the wombs that bore you. For Allah is ever watchful over you.” (4:l)

“O you who believe! Fear Allah and say a truthful word. He will direct you to do righteous actions and will forgive you your sins. Whosoever obeys Allah and His Messenger has already attained the highest success.” (33:70-71)

Indeed the best speech is the Book of Allah and the best guidance is the guidance of Muhammad, peace and blessing be upon him. The worst of affairs are the invented matters, for every newly invented matter is an innovation, and every innovation is misguidance and every misguidance is in Hellfire.

The importance of this short treatise of Imam al-Humaidi derives from many reasons, the first being the fact that he is one of the most renowned and trustworthy narrators of the authentic narrations of the Prophet, peace and blessings of Allah be upon him, highly praised and recommended by the likes of his contemporaries Imam ash-Sahfa’e, Imam Ahmad, Imam al-Bukhari, Imam Ishaq ibn Rahawaih, and others, who are all without doubt some of the most illustrious scholars of the history of Islamic jurisprudence and prophetic narrations. He is considered the most reliable and worthiest narrators of his teacher the famous Imam of Hijaz, Sufyan ibn Uyainah.

Al-Humaidi is the very first narrator mentioned by Imam al-Bukhari as his teacher in his book of Sahih when he says in the first Hadith reported:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

"Al-Humaidi, Abdullah ibn az-Zubair narrated to us saying, Sufyan narrated to us saying, Yahya ibn Sa'eed al-Ansari narrated to us saying Muhammad ibn Ibraheen at-Tameemi informed me that he heard Alqamah ibn Waqqas al-Laithi say: I heard Umar ibn al-Khattab may Allah be pleased with him on the pulpit say: I heard the Messenger of Allah, peace and blessing of Allah be upon him, saying: "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. Whoever emigrated for worldly benefits or to marry a woman, his emigration is for that which he emigrated."

Another reason for the significance of this concise treatise is the subject matter that affirms the creed and faith of the Muslims upon the basic Way (Sunnah) of the Prophet, peace and blessing be upon him, as opposed to the deviance propagated by various sects. In this very concise treatise the specific sects directly rebutted against, in order of

their appearance, are the Qadariyyah, the Muri`ah, the Shi'a, the Jahmiyyah and Mu'tazilah, and the Khawarij, as will be further explained in the notes. These are the major groups of deviants that separated themselves from Ahl as-Sunnah wal-Jama'ah, the people of the Way of the Prophet, peace and blessing of Allah be upon him, and the unified group.

Another reason for the elevated status of this treatise is that it is in line of other treatises of the same or similar titles, like Usul as-Sunnah of Imam Ahmad, and student of knowledge can ascertain by studying these treatises the progression of the methodology of the leaders of the scholars of our predecessors in affirming the correct creed and refuting against the ideas that corrupt it.

This Arabic text has been translated before as posted by TRIOD website under the title "The Fundamental Principles of the Sunnah" translated by Maaz Qureshi with checking by 'Abdullaah Ibn Yoosuf al-Juday', but I did not see it until after this new translation was completed, whereupon I found that there were many similarities and a few differences. [1]

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[1] See this translation at the following URL: http://www.troid.org/articles/aqeedah/books/thefundamentalprinciplesofthesunnah.htm

The notes of course are new with commentary on the text.

It is hoped that this treatise will be a beneficial addition to the Islamic library about creed, faith, and the Sunnah of the beloved Messenger of Allah, may the peace and blessing be upon him and his family and companions and faithful followers. As always this Sunnah fortifies strict adherence to sincere worship of Allah the Almighty and Majestic.

This translation depended upon the script with preparation and publication by Muntadi an-Nashat ad-Da'wi of Ana Muslim (www.vip.org) taken from the version verified by Mas'al Haddad and printed by Dar Ibn al-Atheer, first printing in 1418 H.

[www vip.org.]

من إعداد وأخراج منتدى النشاط الدعوي ـأنا المسلم نقلا عن النسخة التي حققها مشعل الحدادي دار ابن الأثير الطعبة الاولى 1418 هـ

What lies between the brackets of the Arabic is not of the original manuscript but additional subtitles. The short introduction provided will be translated before the translation of the text.

بسم الله الرحمن الرحيم

ترجمة المؤلف : اسمه ونسبه :هو عبدالله بن الزبير بن عيسى بن عبيد الله بن أسامة ، أبو بكر القرشي الأسدي الحميدي المكي (219هـ) شيخ الحرم وصاحب " المسند " . شيوخه : حدث عن فضيل بن عياض وسفيان بن عيينة ـ فأكثر عنه وجود ـ ووكيع ، والشافعي ، وغيرهم . تلاميذه : حدث عنه البخاري في أول حديث في صحيحه ، والذهلي وأبو زرعة وأبوحاتم الرازيّان ، وأبوبكر محمد بن إدريس المكي ـ ورقة ـ وخلق سواهم . ثناء العلماء عليه :

قال الإمام أحمد بن حنبل " الحميدي عندنا إمام " .وقال أبو حاتم : " أثبت الناس في ابن عيينة الحميدي وهو رئيس أصحاب ابن عيينة وهو ثقة إمام " .وقال يعقوب الفسوي "حدثنا الحميدي وما لقيت أنصح للإسلام وأهله منه وقال الحاكم : " كان البخاري إذا وجد الحديث عند الحميدي لا يعدوه إلى غيره " .ووصفه أبو محمد حرب الكرماني ، واللالكائي ، وابن تيمية وغيرهم بالإمامة في السنة .

*مؤلفاته : لم توفر لنا مصادر ترجمة الإمام الحميدي ذكر أسماء مؤلفاته كما ينبغي لكن وجدت منها : 1- المسند 2-الرد على النعمان 3- التفسير 4- الدلائل

His Lineage: He is Abdullah ibn az-Zubair ibn Esa ibn Ubaidallah ibn Usamah; Abu Bakr al-Quraishi al-Asadi al-Humaidi al-Makki (d.219 H.), the leader in the Haram (Sacred Precincts of Makkah) and author of the Musnad.

His Teachers: They include Fudail ibn Eiyyad, Sufyan ibn Uyainah - and he is one of the best narrators who reported many narrations on him – al-Wake’e, Ash-Shafa’e and many others.

From his eminent students are Imam al-Bukhari, adth-Dthuhali, Abu Zur’ah ar-Razi, Abu Hatim ar-Razi, Abu Bakr Muhammad ibn Idrees al-Makki, and many others.

The praise of the scholars for him: Imam Ahmad said: I say that al-Humaidi is a leader in scholarship. Abu Hatim said: Al-Humaidi is the strongest person in the narrations of Ibn Uyainah and their leader and he is trustworthy, an Imam. Ya’qub al-Fasawi said: Al-Humadi narrated to us, and I have never met anyone more sincere in advise to Islam and the

Muslims than him. Al-Hakim said: If al-Bukhari found the narrations of al-Humaidi he would not go to any else's narrations. Abu Muhammad Harb al-Kurmani, al-Lalika`e and Ibn Taimiyyah, all called him an Imam in Sunnah.

His authorships: The mention of his works that we have found thus far are: 1) al-Musnad; 2) Al-Radd ala Nu'man; 3) at-Tafseer; 4) ad-Dala'il.

May Allah encompass Imam al-Humaidi with His Mercy and Forgiveness and accept his good deeds with excellence acceptance.

Abu Salman Deya ud-Deen Eberle
1427H. - 2006C.E
Revised
1430H - 2009 CE
Reviewed 1433H - 2011-2012CE

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Table of Contents

- Introduction
- Translation of the text
    - [Faith in Preordination (Qadr)]
    - [Faith (Iman) is saying and deeds, which increases and deceases]
    - [The virtues of the companions (Sahabah)]
    - [The Qur`an is the Word Allah, and not a created thing]
    - [The saying of Sufyan ibn Uyainah about faith]
    - [Seeing (Ru`yah) Allah after Death (in the Hereafter)]
    - [Affirmation of the Attributes of Allah]
    - [The difference between the Khawarij and Ahl-as-Sunnah]
    - [The issue of abandoning the pillars of Islam]
- Conclusion

TRANSLATION of the ARABIC TEXT

أصول السنة

حدثنا بشر بن موسى قال حدثنا الحميدي قال :

[الإيمان بالقدر]

السنة عندنا : أن يؤمن الرجل بالقدر خيره وشره ، حلوه ومره ، وأن يعلم أن ما أصابه لم يكن ليخطئه وأن ما أخطأه لم يكن ليصيبه ، وأن ذلك كله قضاء من الله ـ عزوجل ـ

[Usul as-Sunnah (Foundations of Sunnah)]

[Faith in Preordination (Qadr)] Bishr ibn Musa narrated to us, saying that al-Humaidi said:

The Sunnah according to us is to believe in preordination (Qadr), the good and evil of it and the sweet and bitter of it; and to know that what strikes a person will not miss him and what misses him will not strike him; and that all this is by the decree of Allah, the Almighty and Majestic. [2]

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[2] This section affirms the correct faith about Qadr, which can be translated as predetermination, preordination and predestination. It refutes the "Qadariyyah" sect who can be divided into two groups. The first group is called al-Qadariyyah al-Jabriyyah, the strict fatalists and determinists who asserted that man has no will of his own whatsoever and all his actions are forced upon him (bil-jabr). Their rationale for this was to protect Allah's Omniscience and Omnipotence and the general predominance of His will in His creation. The second

group is al-Qadariyyah an-Naafiyah, those who negated Allah's omniscience, either explicitly or implicitly, by their claim of man's free will and independent action. The Mu'tazilites were of the al-Qadriyyah an-Naafiyah. Their rationale for this dogma was to protect man's will power and clear Allah from any accusation of evil. Each group went to an extreme and deviated in matters pertaining to Allah's preordination of all events. The correct position, as al-Humaidi indicates, is to affirm that Allah preordained everything and to submit with our limited will to the will of Allah.

Al-Humaidi indicates two narrations in this section. The first is the famous narration of the question of the angle Jibreel. And yet al-Humaidi is indicating the particular version of Muslim on Abdullah ibn Umar ibn al-Khattab may Allah be pleased with them, as it is narrated in the very first narration in the book of Iman:

عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبَدٌ الْجُهَنِيُّ فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيُّ حَاجَّيْنِ أَوْ مُعْتَمِرَيْنِ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قِبَلَنَا نَاسٌ يَقْرَءُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ وَذَكَرَ مِنْ شَأْنِهِمْ وَأَنَّهُمْ يَزْعُمُونَ أَنْ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُنُفٌ قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَآءُ مِنِّي وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ

وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنْ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ صَدَقْتَ قَالَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنْ الْإِيمَانِ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ قَالَ فَأَخْبِرْنِي عَنْ الْإِحْسَانِ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ فَأَخْبِرْنِي عَنْ السَّاعَةِ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ السَّائِلِ قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Yahya ibn Ya’mar narrated that the first man who talked about Qadr (Divine Decree) in Basrah was Ma’bad al-Juhani. Humaid ibn Abdur-Rahman al-Himyari and I set out for Pilgrimage or for Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah peace and blessing of Allah be upon him we shall ask him about what is talked about Taqdir (Division Decree). We came across Abdullah ibn Umar ibn al-Khattab while he was entering the mosque. My companion and I surrounded him, one of us on his right and the other on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur-Rahman! There have appeared some people in our land who recite the Holy Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing

to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of the Messenger of Allah peace and blessing of Allah be upon him when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None of us recognized him. He sat before the Messenger of Allah peace and blessing of Allah be upon him, kneeling before him placing his palms on his thighs and said: 'O Muhammad, inform me about al-Islam.' The Messenger of Allah peace and blessing of Allah be upon him said: 'Al-Islam implies that you testify that there is no god except Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay charity, observe the fast of Ramadan, and perform pilgrimage to the (House) if you can afford (to bear the expense of) the journey.' He said: 'You have told the truth.' He said: 'It amazed us that he would put the question and then he would himself verify the truth.' He said: 'Inform me about Iman (faith).' He replied: 'That you affirm your faith in Allah, in His Angels, His Books, His Apostles, the Day of Judgment, and affirm your faith in the preordination of good and evil.' He said: 'You have told the truth.' He again said: 'Inform me about al-Ihsan

(performance of excellent deeds). He said: ‘That you worship Allah as if you are seeing Him, for although you don’t see Him, He indeed sees you.’ He said: ‘Inform me about the hour (of the Resurrection). He remarked: ‘One who is asked knows no more than the one who is inquiring (about it).’ He said: ‘Tell me some of its indications.’ He said: ‘That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herders vying with one another in the construction of tall buildings.’ He said: ‘Then he went on his way but I stayed with the Prophet for a long while. He then said to me: ‘O Umar do you know who this inquirer was?’ I replied: ‘Allah and His Apostle know best.’ He said: ‘He was Gabriel who came to you in order to instruct you in matters of religion.”

The second narration indicated by Imam al-Humaidi is a narrations reported from various sources wherein the Prophet, peace and blessing be upon him, said:

لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ

“You will not believe in Qadr the good and the evil of it until you know that what strikes you cannot miss you and what misses you can never come to you.” This sentence has been reported by many transmitters of narrations, as Sheikh al-Albani enumerated in his Silsalah as-Sahihah no. 222439, and in one version Ibn ad-Dailami said:

عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ فَقُلْتُ لَهُ
وَقَعَ فِي نَفْسِي شَيْءٌ مِنْ الْقَدَرِ فَحَدِّثْنِي بِشَيْءٍ لَعَلَّ اللَّهَ أَنْ يُذْهِبَهُ مِنْ قَلْبِي قَالَ
لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ
رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ

اللَّهِ مَا قَبِلهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِك

"I came to Ubai ibn Ka'ab and said to him: Something has occurred to my soul about this Qadr so relate something to me which hopefully will remove it from my heart. He said: 'If Allah was to punish those of the heavens and the earth he could do so and he would not be unjust to them, and if He was merciful to them His mercy is better than their deeds, and if they were to spend like the mountain of Uhud in gold for the cause of Allah it would not be accepted from them until they believe in Qadr, and know that what strikes you cannot miss you and what misses you can never come to you. If you were to die on other than this belief you would enter the Hellfire. Ibn ad-Dailami said: then I went to Ibn Mas`ud and he said the same, and then to Hudthfa ibn Yaman and he said the same, and then Zaid ibnn Thabit and he narrated the same on the Prophet peace and blessing be upon him." Reported by Imam Ahmad, Abu Da`ud and Ibn Majah.

Another important narration in the connection of Qadr is the saying of the Prophet, peace and blessings be upon him:

احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

[الإيمان قول وعمل يزيد وينقص]

وأن الإيمان قول وعمل يزيد وينقص ولا ينفع قول إلا بعمل ولا عمل وقول إلا بنية ، ولا قول وعمل ونية إلا بسنة .

[Faith (Iman) is saying and deeds, which increases and deceases]

[The Sunnah according to us is] that faith (Iman) comprises sayings and deeds, and that it increases and decreases. Words do not avail without deeds. Deeds and sayings do not avail without intention.

"…Be keen for that which benefits you, and seek the aid of Allah and do not be upset and anguished. If something befalls you, do not say, 'If I had only done this, then such and such would have happened' but say, 'As Allah predestines and as He wills, things take place.' Verily saying 'if' opens the door to the Satan." Reported by Muslim.

All these narrations emphasized the fact that we misconceptions about Qadr occurred in the latter era of the companions. We humans must continue to do good deeds the best we are able always praising Allah since we do not know what has been ordained for us, and we must remain patient for whatever befalls us since if it is evil it is from the evil that our own hands produced, and if it is good it is from the blessings of Allah and better that what we deserve.

Words, deeds and intentions do not avail without the Sunnah.[3]

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[3] This section confirmed that faith includes deeds and sayings and refutes the sect called the Murji`a, who propagated the innovation called Irja`a, which placed action outside of faith. These innovators claimed that the mere proclamation of the statement of faith made one a complete believer. Based on this misconception they over emphasized the mercy of Allah concerning forgiveness of sins in relation to His anger and the punishments promised to the criminals. This amounts to a belittlement of the punishments mentioned in the scriptures for the major sins. The excellent sequence that Imam al-Humaidi mentions has been repeated by many scholars since it completely refutes Irja`a by connecting deeds after words which proves that the words are true, then sincere intentions (Ikhlas) with the deeds since deeds without proper intentions are like the useless deeds of the hypocrites, and finally that all deeds must be performed according to the Sunnah of the Prophet peace and blessing be upon him, since worships performed without adherence to the Sunnah can are unacceptable innovations (Bid'ah).

This is close to the reported sayings of other notable scholars of the righteous predecessors, one of the earlier being Sufyan ibn Uyainah (d.197H) as mentioned in Usul al-Itiqaqd of al-Lalika`e, and many others. Ibn Taimiyyah in Majmu'a al-Fatawa 7/171 mentions as follows the related statement of Sahl ibn Abdullah at-Tustari

[الثناء على الصحابة رضوان الله عليهم]

والترحم على أصحاب محمد صلى الله عليه وسلم كلهم ، فإن الله ـ عزوجل ـ قال } والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان { [الحشر 10] فلن يؤمن إلا بالإستغفار لهم ، فمن سبهم أو تنقصهم أو أحداً منهم فليس على السنة ، وليس له في الفئ حق ، أخبرنا بذلك غير واحد عن مالك بن أنس أنه قال : " قسم الله ـ تعالى ـ الفئ فقال : } للفقراء المهاجرين الذين أخرجوا من ديارهم { ـ ثم قال ـ : }والذين جاءوا من بعدهم يقولون ربنا اغفر لنا ولإخواننا { الآية [الحشر 8-10) فمن لم يقل هذا لهم فليس ممن جعل له الفئ ".

[The virtues of the companions (Sahabah)]

[The Sunnah according to us is] to ask for mercy for the companions of Muhammad, peace and blessing of Allah be upon him, as Allah the Almighty and Majestic said: “And (there is a share for) those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us in faith.’” (59:10) One

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(d.283H) may Allah have mercy on them, which emphasizes the extreme importance of action for faith:

وسئل سهل بن عبد الله التستري عن الإيمان ما هو فقال:"قول وعمل ونية وسنة، لأن الإيمان إذا كان قولا بلا عمل فهو كفر، وإذا كان قولا وعملا بلا نية فهو نفاق، وإذا كان قولا وعملا بلا سنة كان بدعة . مجموع الفتاوى 171/7

He asked about Iman (faith) and he said: “Saying, deeds, intention, and Sunnah. If faith is saying without action then it is disbelief, and if it is sayings and deeds without intention than it is hypocrisy, and if it is sayings, deeds and intention without Sunnah then it is innovation.”

does not believe except by seeking forgiveness for them. Whoever curses them and maligns them, or even one of them, is not upon the Sunnah and doesn't have any right to the booty (Faiy). More than one person has informed me that Malik ibn Anis said: "Allah divided the shares of the booty saying "For the poor emigrants who were expelled from their homes," and then He said, "And (there is a share for) those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith." (59:8-10) Therefore whoever does not say this about them (seeking their forgiveness) is not of those who have a share in the booty." [4]

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[4] This section affirms the respect we show to the companions of the Prophet, peace be upon him, and refutes those Shi'a who claim that only Ali ibn Abi Talib, may Allah be pleased with him, and his dece3snedenst can be the legitimate leader after the Prophet, all others being rebels against Allah and His Prophet and usurpers. Upon this belief these Shi'a disavow and vilify Abu Bakr, Umar, and Uthman, the first three rightly guided Caliphs, may Allah be pleased with them, along with the majority of the companions of the Prophet peace and blessing be upon him and those that followed after them in good faith. This along with many other extremist creeds makes their deviancies some of the worst form of innovation in religion.

Many verses of the Quran and narrations of the Sunnah conclusively prove the virtues of the Sahabah like the verse wherein Allah the Exalted said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

"And the foremost to embrace Islam of the Muhajireen and the Ansar and also those who followed them in goodness, Allah is pleased with them and they are pleased with Him. Allah has prepared for them gardens under which rivers flow (Paradise) to dwell therein forever. That is the supreme success." (9:100)

And in the narrations Abu Sa'eed Al-Khudri as reported by al-Bukhari and Muslim may Allah be pleased with him said that the Messenger of Allah peace and blessings be upon him said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ يُبْعَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ انْظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبْعَثُ الْبَعْثُ الثَّالِثُ فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ

"There will come upon the people a time in which a group of people will fight (in Jihad), and it will be said: 'Is there anyone amongst you who accompanied Allah's Messenger [i.e. the Sahabah (companions)]?' They will reply, 'Yes,' and so they will be given victory. Then there will come upon the people a time in which a group of people will fight (in Jihad), and it will be said: 'Is there anyone amongst you who accompanied the Companions

of Allah’s Messenger [i.e. the Tabi’een (the students of the Sahabah)]?’ They will reply, ‘Yes,’ and so they will be given victory. Then there will come upon the people a time in which a group of people will fight (in Jihad), and it will be said: ‘Is there anyone amongst you who accompanied those who accompanied the Companions of Allah’s Messenger [i.e. the Atba at-Tabi’een (the students of the Tabi’een)]?’ They will reply, ‘Yes,’ and so they will be given victory.” Reported by Al-Bukhari, Muslim, Ahmad, al-Humaidi and others.

In another narration Muslim reported that Abu Hurairah may Allah be pleased with him that the Prophet peace and blessings be upon him said:

لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

“Do not revile my Companions! For if one of you were to give away the size of the mountain of Uhud in gold in charity it would not equal a handful of one of them nor even half of it.” Reported by al-Bukhari, Muslim and others.

Abu Zur’ah ar-Razi (d.26H), a student al-Humaidi, made a famous statement often repeated in this context: “If you see a man seeking to belittle anyone of the Companions of Allah’s Messenger then know that he is a heretic (Zindeeq). This is because according to us the Messenger of Allah is true and the Qur`an is true, and the only ones who brought this Qur`an and these Sunan (plural of Sunnah) to us are the Companions of Allah’s Messenger. These people only wish to revile and demolish our witnesses so that they can nullify the Book (of Allah) and

the Sunnah (of the Prophet) whereas they themselves are more deserving of being reviled for indeed they are the heretics (Zanadiqah).”

It is proven even by the Shi’a source books that Abdullah ibn Saba`a is the first person to innovate the sayings of the Shia extremists including reviling the companions, as it is reported:

وذكر بعض أهل العلم أن عبد الله بن سبأ كان يهودياً فأسلم، ووالى علياً عليه السلام، وكان يقول وهو على يهوديته في يوشع بن نون وصى موسى بالغلو، فقال في إسلامه بعد وفات رسول الله في علي مثل ذلك، وكان أول من أشهر بالقول بفرض إمامه علي، وأظهر البراءة من أعدائه وكاشف مخالفيه، وكفّرهم، ومن هنا قال من خالف الشيعة، إن أهل التشيع، والرفض، مأخوذ من اليهودية

“Some of the people of knowledge said that Abdullah ibn Saba`a was a Jew and accepted Islam and became the follower of Ali peace be upon him. He used to say in his Judaism that Yusha ibn Nun (Joshua) was the heir apparent after Moses in an extreme manner, and when he became a Muslim he said the same about Ali after the death of the Prophet (sic). He was the first person to claim that by obligation Ali is the leader, disavowing his enemies, exposing the crimes of his opponents, and declaring them disbeliveers. For this reason those that are against the Shi’a say that Shi’ism and Rafd is taken from Judaism.” Mentioned in Rijal al-Kishshi, and Firaq ash-Shi’a by an-Nubakhti and others of the most respected Shi’a sources.

[القرآن كلام الله تعالى]

والقرآن : كلام الله ، سمعت سفيان [بن عيينة] يقول :" القرآن كلام الله ، ومن قال مخلوق فهو مبتدع ، لم نسمع أحدا يقول هذا " .

[The Qur`an is the Word Allah, and not a created thing]

The Quran is the speech of Allah. I heard Sufyan [ibn Uyyainah] say: “The Quran is the speech of Allah. Whoever says that it is created is an innovator. I have not heard anyone say this.” [5]

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[5] This section affirms the Qur`an being the Word of Allah the attribute of Allah’s speech. It also refutes the Jahmiyyah, Mu’tazilah and all those that followed them in some aspects of deviation concerning Allah’s Perfect Names and Beautiful Attributes, the Attribute of Speaking Words as He will being one of his Attributes of Perfection. Many leaders of the Muslims declare those that made the statement that the Quran is created to be disbelievers since it entails disbelief in the divine revelation of Allah’s Book the Quran as the Words of Allah. Although Jahm ibn Safwan is famous for this innovation, his mentor Ja’ad ibn Durham was the first person regarded as a Muslim to deny Allah’s Names and Attributes and claim that the Quran was created. It is mentioned that he took this idea from Bayan ibn Sam’an, who took it from Talut the nephew and son in law of Labid ibn A’sam who was the Jew of Madinah who cast a spell of sorcery upon the Prophet, peace and blessings be upon him. Ja’ad was beheaded by the governor of Iraq, Khalid ibn Abdullah al-Qasari, on the day of Eid al-Adha

[قول سفيان في الإيمان]

وسمعت سفيان يقول : الإيمان قول وعمل ويزيد وينقص.

فقال له اخوه إبراهيم بن عيينة :" يا أبا محمد ، لا تقول ينقص ".

فغضب وقال :" اسكت يا صبي ، بل حتى لا يبقى منه شئ" .

[The saying of Sufyan ibn Uyainah about faith]

I heard Sufyan [ibn Uyyainah] say: “Faith (Iman) is sayings and deeds, and it increases and decreases. His brother Ibrahim ibn Uyainah said: “Do not say it decreases.” He became angry and said: “Be quiet little boy for verily it may decrease until nothing remains.” [6]

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when he said during the sermon on the pulpit of the Masjid: ‘O people, offer your sacrificial slaughters, and may Allah accept them from you, for verily I am offering Ja’ad as my sacrificial slaughter, for he has claimed that Allah did not take Ibraheem (Abraham) as His beloved friend, and that Allah did not speak to Musa (Moses).’ Then he descended and beheaded him. The scholars of the Muslims of the time were grateful to him for relieving the Muslim nation from this terrible apostate and his deviancies. Jahm ibn Safwan is considered the spiritual leader of the al-Jahmiyyah sect who propagated Ja’ad innovations. The governor of Khurasan Nasr ibn Sayyar executed him in 128 Hijri.

[6] Here we find a continuation of the refutation of the Murji’ah in the ramifications of their innovations that necessitates a denial that faith can disappear by some particular forms of greater sins that are called the Nawaqid (nullifiers) of faith. The nullifiers may include

many acts, like open idolatry, blasphemy, practicing sorcery, aiding the disbelievers against the believers, ruling by other that what Allah has revealed as a general legislation, turning away from Allah's religion, among other acts.

Sufyan ibn Uyainah has many other sayings on the subject, and two are especially noteworthy. Abdullah ibn Iman Ahmad reports in his Sunnah no. 728 with correct chain of narrators that he said:

إيمان قول وعمل أخذناه ممن قبلنا قول وعمل وانه لا يكون القول إلا بالعمل
[عبد الله بن احمد بن حمبل في السنة رقم728 وإسناده صحيح إليه]

"Iman (faith) is sayings and deeds, this is what we have taken from what those before us, sayings and deeds, and there are no sayings except by deeds."

Another noteworthy narration is his detailed explanation when Suwaid ibn Sa'eed al-Harawi asked him as follows:

وعن سويد بن سعيد الهروي قال: " سألنا سفيان بن عيينة عن الإرجاء فقال: " يقولون الإيمان قول ونحن نقول الايمان قول وعمل، والمرجئة أوجبوا الجنة لمن شهد أن لا إله إلا الله مصرا بقلبه علي ترك الفرائض وسموا ترك الفرائض ذنبا بمنزلة ركوب المحارم، وليس بسواء لأن ركوب المحارم من غير استحلال معصية، وترك الفرائض متعمدا من غير جهل ولا عذر هو كفر، وبيان ذلك في أمر آدم عليه السلام وإبليس وعلماء اليهود: وأما آدم فنهاه الله عن أكل الشجرة وحرمها عليه فأكل منها متعمدا ليكون ملكا أو يكون من الخالدين فسمي عاصيا من غير كفر. و اما إبليس لعنه الله فانه متعمدا فسمي كافراً. و اما علماء اليهود فرض عليه سجدة واحدة فجحدها فعرفوا نعت النبي صلى الله عليه وسلم وأنه نبي رسول كما يعرفون أبناءهم وأقروا بلسان ولم يتبعوا شريعته فسماهم الله عز وجل كفاراً. فركوب المحارم مثل ذنب آدم عليه السلام وغيره من الأنبياء. وأما ترك الفرائض مجردا فهو كفر مثل إبليس لعنه الله، وتركهن من غير جحود فهو كفر مثل كفر علماء اليهود والله اعلم." [رواه عبد الله بن إمام احمد في السنة بسند حسن رقم 745 -1/348-349]

“We asked Sufyan ibn Uyainah about Irja`a, and he said: They say that Iman (faith) is saying, and we say that it is saying and doing. The Murji`ah make it mandatory for a person who testifies LA ILAHA ILLALLAH (there is no god except Allah) to go to Paradise (even thought) he is committed in his heart to leave the obligations (i.e. pillars like Salat). They call leaving obligations sins like the sins of prohibition (i.e. like killing, fornication, stealing). They are not alike because the sins of prohibition without deeming them allowed is disobedience, whereas to leave the obligations without legitimate excuse or ignorance is Kufr (disbelief). This is made clears by the case of the Adam, may the peace be upon him, and Ibless (Satan) and the scholars of the Jews. As for Adam, he intentionally ate from the forbidden fruit in order to be an angel and immortal and he was called disobedient without disbelief. As for Ibless (Satan), may Allah curse him, one prostration was made obligatory on him and he denied it intentionally and he was called a disbeliever. As for the scholars of the Jews, they knew the characteristics (as prophesized) of the Prophet, may the peace and blessing of Allah be upon him, as they knew their own sons, that he was a (true) Prophet and they even acknowledged this with their tongues, but they did not follow his Shari’ah (laws) and thus they were called disbelievers. Therefore doing the prohibited is the sin of disobedience like the sin of Adam may the peace be upon him, and (the sins of) the other Prophets. Leaving obligations absolutely (by denial) is disbelief like Iblees may Allah curse him. Leaving the obligation without denying them is disbelief like the

[رؤية المؤمنين ربهم يوم القيامة]
والإقرار بالرؤية بعد الموت

[Seeing (Ru`yah) Allah after Death (in the Hereafter)]

[The Sunnah according to us is] acknowledging seeing (of Allah for the believers) after death. [7]

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disbelief of the scholars of the Jews. And Allah knows best." Reported by Abdullah ibn Imam Ahmad in the book as-Sunnah no. 745 with a good chain of narrators.

This shows the position of Sufyan in the particular issue of leaving the pillars of Islam like Salat, which will be discusses in the last section of the treatise.

[7] The denial that the believers will see their Lord Allah in the Hereafter is one of the dogmas of the Mu'tazilah that damages the ultimate beauty about the rewards of worship and faith. This deviation was built upon their deviations about the Attributes of Allah. The affirmation of this as creed of the people of Sunnah is according to many decisive statements of the Quran and Sunnah, like the saying of Allah:

﴿ وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ * إِلَى رَبِّهَا نَاظِرَةٌ ﴾

"That day will faces be radiant, looking toward their Lord" (75:22-23)

In the famous narration the Prophet said, peace ands blessing be upon him:

هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَهَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ

"Do you have any difficulty seeing the moon on a clear night when it is full? They said: No O Messenger of

Allah. He said: “Do you have any difficulty seeing the sun when there are no clouds in the sky? They said: No O Messenger of Allah. He said: You will see Him (Allah) like that.” Reported by al-Bukhari and Muslim.

And in a narration of Imam Muslim, Ahmad, at-Tirmidthi Ibn Majah and others the Messenger of Allah peace and blessing of Allah be upon him, explained the greatest gift of Paradise in relations to the verse of Allah

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

“and for those that do excellent deed they will be excellence and an increase” (10:26) saying:

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنْ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ

“When the inhabitants of Paradise enter Paradise and those of Hellfire the Hellfire a Allah will say: ‘Is there anything that you want me to increase for you?’ They will say: ‘Have You not made our faces bright, brought us into Paradise and delivered us from the Hell?’ Then Allah will remove the Veil and they will feel that they have not been awarded anything dearer to them than looking at Him.” And in a narration we find the addition that the the Prophet then read the verse of the Quran mentioned. And in the narration of at-Tirmidthi and others we find the addition, a caller will call out:

إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ

“There is a promise that Allah wishes to keep with you.” Al-Humaidi qualifies that the seeing of Allah by the believers will take place after their death, in order to refute some of the extremist Sufis and other deviants who

claimed that they may see Allah in this world. Even Moses the Messenger of Allah, peace be upon him, whom Allah spoke to directly, was not able to see Allah, as that humans cannot bear in this life the brilliant radiance of Allah the Almighty and Most Majestic. Allah the Exalted said:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

"And when Moses arrived at Our appointed time and his Lord spoke to him, he said: 'My Lord, show me [Yourself] that I may look at You.' [Allah] said: You will not see Me but look at the mountain; if it should remain in place, then you will see Me.' But when his Lord appeared in His Majesty to the mountain, He made it pulverized, and Moses fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first of the believers.'" [7:143]

This is also confirmed by the saying of the Prophet, peace and blessing be upon him when Abu Dtharr asked him if he saw his Lord on the night of al-Asra`a wal-Mi'raj (the Night Journey and the Ascension), whereupon he said: (نُورٌ أَنَّى أَرَاهُ) "I saw light, how could I see Him?" Reported by Muslim, at-Tirmidthi and others. And in the narration of Abu Musa al-Ash'ari the Prophet said peace and blessing be upon him,

حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

"…His Veil is Light (in a narration: Fire), if He lifted it the entire creation upon which the radiance of His Face

[إثبات الصفات]

وما نطق به القرآن والحديث مثل : } وقالت اليهود يد الله مغلولة غلت أيديهم { [المائدة 64] ومثل } والسموات مطويات بيمينه { [الزمر :67] وما أشبه هذا من القرآن والحديث لا نزيد فيه ولا نفسره ، نقف على ما وقف عليه القرآن والسنة ونقول }الرحمن على العرش استوى { [طه :5] ومن زعم غير هذا فهو معطل جهمي .

[Affirmation of the Attributes of Allah]

What is mentioned in the Quran and Sunnah, like the saying of Allah: "And the Jews say, 'The hand of Allah is chained,'" (5:65), and like (his saying) "and the heavens will be folded in His right hand," (39:67), and similar scriptures of the Quran and Sunnah: we do not add to what is said nor interpret it. We adhere to what has been said in the Quran and Sunnah. We say (as Allah said): "The Most Merciful

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reaches by His sight would become burnt." This also conclusively proves that humans cannot withstand the Magnificence of exposure to seeing Allah the Exalted in this life. Over and beyond all this there is the direct negation when the Prophet said, may the peace and blessing of Allah be upon him, while warning against the Dajjal (anti-Christ):

تَعَلَّمُوا أَنَّهُ لنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتَ

"And know that no you of you shall not see you Lord The Almighty and Majestic until you die." Reported by Imam Ahmad, an-Nasa`e, Ibn Majah and others with sound chains of narrators.

rose above the Throne." (20:5) Whoever says other than this, is a denier (Mu'atal), a Jahmi. [8]

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[8] This is a continuation in refutation of the Jahmiyyah, Mu'tazilah and others who practice denial (Ta'teel) or other deviations concerning Allah's Perfect Names and Beautiful Attributes. The Jahmiyyah, Mu'tazilah and theologians who followed them base their denials upon the assumption that affirming the "Hand of Allah", for instance, necessitates anthropomorphism, and thus they must either deny it altogether, or misinterpret it away from their obvious meanings, or claim that the obvious meanings are not intended and only Allah can make any sense from them. The Attribute of Allah's "Hand" is confirmed by al-Humaidi as an indication of the affirmation of all the other Names and Attributes without denial of their intended meanings or deviant interpretations. All the predecessors confirm, by the many verses of the Quran and narrations that mention this attribute, that Allah has Two Hands appropriate to His Greatness and Majesty.

The mention of the Attribute of Allah's action of "Istiwa' (to ascend and rise above) over His Throne is mentioned by Imam al-Humaidi since this has a long history of distortion by the innovators with some distorting the word to mean 'Istawla' (to occupy and conquer). This ludicrous distortion entails that someone else occupied the Arsh (Throne) of Allah and that Allah then overcame that usurper to take His rightful place upon the Throne, like what happens among the kings and princes of this world. The correct position is to understand the word according

[الفرق بين أهل السنة والخوارج]

وأن لا نقول كما قالت الخوراج :" من أصاب كبيرة فقد كفر " . ولا تكفير بشئ من الذنوب ، وإنما الكفر في ترك الخمس التي قال رسول الله صلى الله عليه وسلم : " بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمد رسول الله صلى الله عليه وسلم ، وإقام الصلاة ، وإيتاء الزكاة ، وصوم رمضان ، وحج البيت .

[The difference between the Khawarij and Ahl-as-Sunnah]

[The Sunnah according to us is] that we don't say, as the Khawarij say, that "whoever commits a great sin has disbelieved." There is no declaration of disbelief by anything of the sins. Disbelief in only by abandoning the five, as the Messenger of Allah, peace and blessing of Allah be upon him, said: "Islam is built on five (pillars): the Shahadah (testimony) that LA ILAH ILLALLAH (there is no god except Allah) and that MUHAMMAD RASULLALLAH (Mohammed is the Messenger of

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to that which is appropriate to its usage and annexation: thus when the word Istawa is used for a what a person does upon a mount or ship it means to sit upon the mount and ride this ship. When used for Allah the Exalted it is uniquely appropriate to His Divine Majesty and Absolute Perfection. Along this line are all the other Names and Attributes mentioned in the Quran and Sunnah understood as appropriate Allah's glorification with absolute exoneration form any imperfection of His Lordship and Divinity.

Allah), and to establish Salat (the obligatory prayers), and to pay the Zakat (obligatory charity), and to perform the Saum (fast) of Ramadan, and to perform the Hajj to the house (pilgrimage to Masjid in Makkah)." [9]

[متى تقوم الحجة على تارك إركان الإسلام أو بعضها ؟]

فأما ثلاث منها فلا يناظر تاركه : من لم يتشهد ، ولم يصل ، ولم يصم لأنه يؤخر شئ من هذا عن وقته ، ولا يجزئ من قضاه بعد تفريطه فيه عامداً عن وقته فأما الزكاة فمتى ما أداها أجزأت عنه وكان آثماً في الحبس وأما الحج فمن وجب عليه ، ووجد السبيل إليه وجب عليه ولا يجب عليه في عامه ذلك حتى لا يكون له منه بد متى أداه كان مؤدياً ولم يكن آثماً في تأخيره إذا أداه كما كان آثماً في الزكاة ، لأن الزكاة حق لمسلمين مساكين حبسه عليهم إذا أداه فقد أدى ، وإن هو

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[9] Al-Humaidi openly mentions here the Khawarij who declare a Muslim apostate by committing major sins like murder, adultery and fornication, stealing, ingesting intoxicants, etc. The correct position is that a Muslim remains faithful according to the extent of his faith and punishable according to the extent of his sins, but sins like those mentioned do not constitute apostasy unless one denies that they are unlawful. It is noteworthy that al-Humaidi says that disbelief (Kufr) is by leaving the performance of the pillars, which is a position taken by some of the scholars of Ahla as-Sunnah wal-Jama'ah and one of the reported sayings of Imam Ahmad and the choice on jurisprudence of some of his followers. This particular issue of abandoning the performance of these pillars is explained further in the next section and accompanying footnote.

مات وهو واجد مستطيع ولم يحج سأل الرجعة إلى الدنيا أن يحج ويجب لأهله أن يحجوا عنه ، ونرجو أن يكون ذلك مؤدياً عنه كما لو كان عليه دين فقضي عنه بعد موته .

[The issue of abandoning the pillars of Islam]

As for three, one should not debate the person who abandons them. So who doesn't testify, or pray, or fast, and delays any of this from the proper time, it doesn't avail him anything to remake them after intentionally neglecting their proper time. As for the (issue of) charity (Zakat): whoever pays it (after holding back) will have this benefit him, and he is sinful (for holding back its payment). As for (the issue of) pilgrimage upon whom it is obligatory (generally), and who finds a way to accomplish it, and yet upon whom it is not obligatory in that particular year, until he must perform it: when he does perform it he fulfils his obligation and is not sinful for delaying it as he would be for delaying paying charity because the charity is the right of the needy Muslims that was held back. If he fulfills the obligation he fulfils it, but if he dies before fulfilling it even thought he was able, he will ask to be returned to the life of this world in order to make pilgrimage. It is obligatory upon his family to make pilgrimage for him. We hope that this will fulfill the

obligation for him just as if he had debts and his family paid them for him after death. [10]

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[10] This section discusses the particular issue of jurisprudence about leaving these pillars. All Muslims agree that to leave off performing the Shahadah or to deny the obligation of any of the four following pillars is apostasy from Islam. Jurist opinion is divided, although, about neglecting the performance of the four other pillars. The sayings of the jurists spans across a spectrum: one end of the spectrum saying that to leave any one of the four is greater disbelief (and this is a juristic position mentioned on Imam Ahmad), and the other end of the spectrum saying that even to leave all of them a Muslim is not to be declared an apostate. Many scholars consider leaving Salat to be greater disbelief by the evidence of the Quran and Sunnah, like the famous statement of the Messenger of Allah, peace and blessings of Allah be upon him, when he said:

بَيْنَ الرَّجُل وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

"Between the slave and idolatry (Shirk) and disbelief (Kufr) is leaving Salat." [Reported by Muslim and others] And he said, may the peace and blessings of Allah be upon him:

لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ

"There is nothing between the slave and disbelief except leaving the Salat." Reported by Muslim, At-Trimdthi and others. And in another wording the Messenger of Allah, peace and blessings of Allah be upon him, said:

"العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر"

“The covenant between us and them is Salat, and whoever leaves it has done disbelief.”
Reported by Ahmad, at-Tirmidthi, an-Nisa`e, Ibn Majah, and others, and verified by al-Albani. And he said, may Allah’s peace and blessing be upon him:

لَيْسَ بَيْنَ الْعَبْدِ وَالشِّرْكِ إِلَّا تَرْكُ الصَّلَاةِ فَإِذَا تَرَكَهَا فَقَدْ أَشْرَكَ

“There is nothing between the slave and Shirk (idolatry) except for Salat (prayer), so if he leaves it he had done Shirk.” Reported by Ibn Majah and verified by al-Albani.
Some scholars consider abandoning the payment of Zakat apostasy for diverse proofs, and about this we find the following saying of Ibn Taimiyyah on the subject:

وإذا كان السلف قد سمّوا مانعي الزكاة مرتدين مع كونهم يصومون ويصلون ولم يكونوا يقاتلون جماعة المسلمين، فكيف بمن صار مع أعداء الله ورسوله قاتلا للمسلمين؟ [مجموع الفتاوى 28/ 531]

“…and if the Sahabah called those who refused to pay the Zakat apostates even thought they prayed and fasted (the Ramadan fast) and were not fighting the Muslims, then what about those who have, beyond all this, gone over the side of the enemies of Allah.” [Majmu’a al-Fatawa 28/531]
And in the well known Fatawa of Sheikh Bin Baz on Zakat he said

... وإن امتنع من الزكاة وكابر عليها وقاتل دونها فكذلك يقاتل كما قاتل الصحابة مانعي الزكاة مع أبي بكر رضي الله عنه وحكموا عليهم بالردة ، فإن لم يقاتل دونها أجبره الإمام على تسليمها وعزره التعزير الشرعي الرادع لأمثاله ،...

“and if he refuses to pay Zakat and is arrogant in refusal and fights for his refusal of Zakat then he is to be fought as the Sahaba fought those who refused to pay Zakat with

Abu Bakr may Allah be pleased with him and judged that they were apostates, and if he doesn't fight then he is to be forced to pay the Zakat and is given suitable punishment to make him an example for all those similar to him…"

The Sheikh, similar to Humaidi gives the person who doesn't fight for his refusal some time to pay, but then obligates upon the Islamic government to force payment if he procrastinates. Although we don't know the details of Humaidi's position we can assume they would be close the Sheikh bin Baz's here since the declaration of those that refuse to be apostates with fighting is famous among the jurists and some even pronounce this judgment for the refusal.

From al-Humadi's statement above we can infer that he takes the position that leaving Salat and Saum, knowingly and intentionally without legitimate excuse, is apostasy, whereas there is some leeway for the those who postpone Zakat and then pay it latter, and who postpone Hajj and his family fulfills the obligation for him, as he explains.

And yet we find the significant statement of al-Humaidi quoted by al-Lalika`e in Sharh Usul Itiqad Ahl as-Sunnah no. 1594 as follows:

قال الإمام عبد الله بن الزبير الحميدي رحمه الله: (أخبرت أن ناساً يقولون: من أقر بالصلاة، والزكاة، والصوم، والحج، ولم يفعل من ذلك شيئاً حتى يموت، أو يصلي مستدبر القبلة حتى يموت؛ فهو مؤمن ما لم يكن جاحداً .. إذا كان يقر بالفرائض واستقبال القبلة؛ فقلت: هذا الكفر الصراح، وخلاف كتاب الله وسنة رسوله صلى الله عليه وسلم وفعل المسلمين، قال عز وجل: (وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ) [شرح أصول اعتقاد أهل السنة والجماعةالإمام اللالكائي:ج 5، ص 957 (1594). والآية: 5 من سورة البينة]

“I was informed about some people who said: ‘Those that acknowledge Salat and Zakat and Saum and Hajj (prayer, charity, fasting and pilgrimage), but don’t perform any of those until they die, or who pray turning themselves away from the Qibla (prayer direction), then he is a believer as long as he doesn’t deny.’ I said: This is clear disbelief, (Kufr Sarah), and against the Book of Allah, the Sunnah of the Messenger of Allah peace and blessing be upon him, and the deeds of the Muslims. Allah the Almighty and Majestic said: ‘And they were not commanded except to worship Allah sincerely without swerving into deviancy, and to establish the performance of prayers, and pay the charity, and that is the upright religion.’” (

This is mentioned by al-Khalal in as-Sunnah no. 1027 (and also by Ibn Taimiyyah in the Fatawa vol.7 p.209) on Hanbal the son of Imam Ahmad, with the addition after mentioning what al-Humaidi said:

قال حنبل سمعت أبا عبد الله أحمد بن حنبل يقول من قال هذا فقد كفر ورد علي الله وعلي الرسول ما جاء به . ذكره الخلال في السنة رقم 1027 عن عبد الله بن احمد بن حنبل به وذكره ابن تيميه في مجموع الفتاوى 7/ 209 عن حنبل به

“I heard Abu Abdullah Ahmad ibn Hanbal say: ‘Whoever says this has disbelieved and repulsed what Allah said and His Messenger and what has been brought.’”

This statement by all appearances places al-Humaidi along with the reported saying of Imam Ahmad and some others of the pious predecessors, that to abandon the performance of the four pillars of Islam even when acknowledging their obligation is disbelief and apostasy. This is a position of some of the Salaf. Some scholars do

[تمت الرسالة والحمدلله رب العالمين]

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All praise be to Allah >

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not make the non performance of the pillars of Islam disbelief and apostasy until they deny their obligation.
Allah knows best and He guides to the straight path of ultimate success.

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and all praise be to Allah >

والحمد لله الذي بنعمته تتم الصالحات.

All praise be to Allah by whose grace all good and righteous deeds are completed.

اللهم صلّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah may the prayer (for all good) be upon Muhammad and the family of Muhammad as you have given Your prayer (for all good) upon Ibrahim and the family of Ibrahim, Verily you are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, Verily you are Praiseworthy, Glorious.

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-------Concluded--------
Al-Hamdulillah Rabbil-Alameen

الحمد لله رب العالمين الذي بعونه تتم الصالحات
والصلاة والسلام على رسوله المصطفى الأمين وآله وصحبه ومن أتبعهم بإحسان إلى يوم الدين

All praises for Allah by Whose aid are all good deeds completed, and peace and blessings be upon the Messenger Muhammad the Trustworthy One and his family and companions and those who follow them and their way until the Day of Judgment

اللهم صلّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد وبارك على محمد
وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد

O Allah send Your Blessings upon Muhammad and the family of Muhammad as you have sent Your Blessings upon Ibraheem and the family of Ibraheem, - Verily you are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad as you have blessed Ibraheem and the family of Ibraheem - Verily you are Praiseworthy, Glorious.

اللهم إن كان صوابا فمنك وحدك لا شريك لك و إن كان خطأ فمني و من الشيطان و الله و رسوله منه بريء

…If I have been correct (in the words above) then from You alone who is without partner and if I have made any mistake then it is only from me and from the Shaitaan (Satan), and Allah and His Messenger are entirely absolved and free of it.

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We ask Allah, the Most Gracious and Merciful, to accept our good deeds and forgive our misdeeds, only He, the Exalted, is al-Qareeb (the Near One) al-Mujeeb (the Acceptor). May the peace and blessings of Allah be upon the Messenger of Allah, Muhammad, and upon his family, his companions and his followers until the Last Day,,,

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